

## THE CANADIAN Son of Temperance.

Toronto, Tuesday, April 8, 1851.

"My son, look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—*Proverbs, Chap. 23.*

### "ONE GLASS MORE."

DEAR SIR,—I met with the accompanying lines the other day—I do not know the author—They are anonymous. If you have a corner to spare in your journal be so kind as to oblige me by inserting them; they may do good to the cause.

Your obedient servant,  
F. B.

Stay mortals stay! nor heedless thus  
Thy sure destruction seal,  
Within that cup there's such a curse  
As all that drink shall feel;  
Disease and death, for ever nigh,  
Stand ready at the door,  
And eager wait to hear the cry,  
"Here!" give me—"one cup more."

Go, view that prison's gloomy cells,  
Their pallid tenants scan,  
Gaze, Gaze upon those earthly hells,  
And ask whence they began;  
Had they a tongue, O man! thy cheek  
The tale would crimson o'er,  
Had they a tongue, they soon would speak,  
And answer—"one glass more."

Behold that wretched female form,  
An outcast from her home,  
Blenched in affliction's blighting storm,  
And doomed in want to roam;  
List while she asks that prattler dear,  
Why mother is so poor?  
He'll whisper in thy startled ear,  
'Twas father's—"one glass more!"

Stay mortal! stay, repent, return,  
Reflect upon thy fate,  
The poisonous draught indignant spurn,  
Oh spare it ere too late;  
Fly from the alehouse, horrid den!  
Nor linger at the door,  
Lest thou perchance should sip again.  
The treacherous—"One glass more."

### THE SECRETS OF OUR ORDER.

One of the objections most commonly made by our opponents, and by many who pretend to be friendly to our order, is, that it is a secret Society. For this reason they say they will not join us. We have secret signs and secret objects, they think, and they are opposed to secret societies. Now when the motives and conduct of many of these cavallers are thoroughly examined into it will be found that their reasons for being opposed to us, are different from those they assign.

One cogent reason, they secretly have, is that they are unwilling to pay our initiation fees, and the small weekly dues that we pay to keep our order in a flourishing condition. It is all very well to attend temperance meetings if they cost nothing. It is all very well to have high seats at soirees, and to share the honours of temperance celebrations; but it is quite another thing to pay £1 5s. a year for it. Another secret cause of their conduct, is their unwillingness to give so much of their time to the temperance cause as the Sons do. It is all very well to attend a meeting of temperance people once in three months, but the idea of attending one every week at a division room is entirely out of the question. With many on the other hand the objection of secrecy in our order is sincerely but ignorantly made. Our Society differs very much from that of the old Temperance Reformation we admit. It differs in two very material things. In the first place we pay for the temperance cause and its progress each his equal share. We thereby have a fund upon which we can rely to advance the cause, and to help each other and our families when we are dead. The Sons can have no poor among them. The widow and the orphan, if poor, are cared for. Sick brethren are paid whilst sick; and we are not obliged to go a begging when we want a few pounds for a temperance object. In the second place we have the elements of order, energy, and constant action in our society. When we act we act together, and act over the whole of Canada, and of North America. We have an organization and unity of action, unknown to the old reformation. The rising as well as the adult generation; the female as well as the male population, are the objects of our constant care. Yet with all this we are not a secret society; nor are our objects hidden from the public eye. Our constitution and bye-laws can be read by any one; and it can there be seen what we do, how we act, and by what rules we are governed. In them our whole objects are laid bare to the public eye. We conceal nothing. And what are these objects. Simply to advance and consummate the great cause of thorough temperance; and to spread and practice the principles of morality and benevolence. It is true our special care is the welfare of our brethren in the first place; but then the grand object of our order is to convert the whole human family into strict friends of total abstinence from intoxicating drinks; and to cultivate a feeling of universal benevolence and brotherhood in the minds of all. Our intentions are those of the most enlarged Christianity. Christ intended, that under the wings of his holy religion, all men should come and rest in peace and worship God; doing unto each other as they would be done by.

Such is the aim of our order. Of persons coming amongst us we ask no tests as to opinion, religion, or politics, other than that they should abstain from the use of alcoholic drinks as a beverage, and be of good moral character. A Jew, a Christian, or a Mahometan, may be a Son of Temperance. A Unitarian, or a Trinitarian, or any person having any other conscientious opinions of his duty, in the worship of God, can come amongst us without offence. Our order is no more a secret society than is the Board of Directors of any great public work, or Company. The Board of Directors of every Company have their discussions, in general, concealed from the public eye. Our House of Assembly has its secret Sessions, in which matters appertaining particularly to its privileges and private interests, are discussed aside from the public eye. The Bank of England, The Hudson's Bay Company, or East India Company, and hundreds of other companies have their private meetings relating to their private interests, and matters of business, with which the public at large are not immediately concerned. So the Sons of Temperance have their business meetings; their meetings for election of officers; their meetings to initiate members, or to expel members found unworthy; and to hear charges and to examine into charges made against members for breaking their pledges. What secrecy is there in all this, different from that found in the transactions of Religious Bodies, or the transactions of Boards of Directors of extensive companies? None. Yet no one calls the latter secret companies. The secrets of private families, their disputes, their reconciliations, and the manner thereof, are not proclaimed on the house tops. The private differences in Church Societies, or the offences of members thereof, are not laid bare before the public gaze. So if a brother in the order breaks his pledge, or a private matter is discussed in division rooms, it is not declared on the house tops, or talked of to men out of the order. All this is observed for a good purpose, and it subserves a good purpose. Then we do not admit strangers into our division rooms to insult us in our debates, or to disturb our discussions. If a brother has failed to keep his pledge, we do not care to have it the town gossip, which it would be, if every one that chose could intrude his presence amongst us. We choose a different course, and one that is found eminently successful in its results. To keep out strangers we have a pass-word known to none but the initiated; and to make ourselves still more secure, we have an inside pass-word. Our common safeguard is this outside pass-word, known to all good Sons in America and England. This is our secret. It is but a wise precaution with which we cannot dispense.